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new thoroughfare, inconveniencing them in various ways and lessening the value of their real estate.

The act of the Legislature of 1747, under which the bridge was erected over Cooper's Creek, at Spicer's ferry, near Camden, illustrates this. The act itself is a curious one, and was evidently passed after much opposition. It provides that voluntary contributions should be solicited by the commissioners for six months, and that the remainder of the cost be assessed on part of the townships of Burlington County and part of one of the townships of Gloucester County. The voluntary contributions no doubt came largely from the Coopers, who at that time owned the only ferries on the Delaware River, where Camden now stands, and it may well be said that the assessments made on the townships for the deficiency of cost were grudgingly and slowly paid.

Neither in these days of apparent stability as to public highways and leading thoroughfares is it oversafe to venture too far in what appears as a tempting real estate speculation, for what is a plausible pretext on one occasion, and induces the investments of large amounts of money, may, in a wonderfully short space of time, prove to be a myth and end in utter and permanent ruin.

Only in degree, therefore, was the chagrin and disappointment of the good people of Upton, when they found some progressive spirits were seeking to shorten the travelled distance between Philadelphia and Salem, by establishing ferries across the streams and leaving their village miles away in the wilderness, comparable to that of many in these latter days, who find their foresight and shrewdness does not keep up with the progress of the age or the demands of the travelling population.

HISTORY OF THE BAPTISTS IN DELAWARE.

BY REV. MORGAN EDWARDS.

INTRODUCTORY NOTE BY HORATIO GATES JONES.

[The Rev. Morgan Edwards, the author of the "Materials towards a History of the Baptists in Delaware-State," was born May 9, 1722, in the Parish of Trevethin, Monmouthshire, Wales, and was brought up in the doctrines of the Church of England. In the year 1738 he embraced the principles of the Baptists. His early education was obtained in Wales, and he pursued an academical course at the Bristol Academy, under the celebrated Dr. Bernard Foskett. He was ordained as a minister of the Baptist Church June 1, 1757, in Ireland, where he resided for about nine years. Returning to England, he preached for some time at Rye, in Sussex, and while there, upon the recommendation of the learned John Gill, D.D., he was called to the pastorate of the Baptist Church of Philadelphia. He arrived at Philadelphia May 23, 1761, and had charge of the church until 1771, when he resigned and removed to Pencader Hundred, near Newark, in Delaware, where he lived until his death, which occurred January 28, 1795.

He was one of the most learned ministers among the Baptists, and soon took a high position. Knowing the advantages of a liberal education, he soon suggested the organization of a Baptist College for the education of persons connected with his church. In his History of the Pennsylvania Baptists, referring to this movement, he says (Vol. I. p. 48), "He labored hard to settle a Baptist College in Rhode Island government, and to raise money to endow it; which he deems the greatest service he has done or hopes to do for the honor of the Baptist interest."

The College which he was the means of founding is now known as Brown University, at Providence, R. I. Mr. Edwards soon became a moving spirit in the Philadelphia Baptist Association, which was organized in 1707, and he first suggested the printing of their Annual Minutes, having been for many years appointed its Clerk. He early began his labors as an historian, his object being to obtain and publish a history of the Baptist Churches in all the Colonies. To accomplish this object, Mr. Edwards travelled thousands of miles on horseback, visiting nearly all the Baptist Churches then organized, and from the church records obtained a history of their foundation, and thus from reliable sources securing the names and biographies of the various pastors. His intention was to complete this history in about twelve volumes, and in 1770 he issued Vol. I., which he modestly entitled "Materials towards A History

of the American Baptists, in XII. Volumes. By Morgan Edwards, A.M., Fellow of Rhode Island College and Overseer of the Baptist Church in Philadelphia." It treated of the churches in Pennsylvania.

The next volume was that relating to the New Jersey Baptists, published in 1792. His Rhode Island Baptists was not published until 1867, when it appeared in Vol. VI. of the Rhode Island Historical Collections.

The original manuscript of the Delaware Baptists, which he entitled Vol. III., is now in the archives of the American Baptist Historical Society, No. 1420 Chestnut Street, Philadelphia. It has never been published as a whole, but extracts therefrom may be found in Rev. Dr. David Benedict's History of the Baptists; and in Rev. Dr. Richard B. Cook's "Early and Later Baptists of Delaware." A revised copy, evidently prepared by the author for the press, was some years ago in the possession of Miss Harriet Thaw, of this city. From a transcript of it, in the possession of The Historical Society of Pennsylvania, the following is printed.

Mr. Edwards was the only Baptist minister in America who was a Loyalist during the Revolution. He remained usually at Pencader, Delaware.

Many of the churches sketched by him in this History are still in existence, but are very small in their membership, the Welsh Tract reporting, in 1880, only 58 members. Most of them belong to "The Delaware Old School Baptist Association," and are opposed to missionary and similar organizations. The American Baptist Year-Book for 1885 (p. 97), states that there are in the United States about 900 "Anti-Mission" Baptist Churches, with 400 ministers and about 40,000 members.

When Mr. Edwards was living all of the churches were supplied with learned and devoted pastors, and belonged to the now venerable Philadelphia Baptist Association.

As stated, Mr. Edwards died in Delaware, but his body was interred in the Philadelphia Baptist Meeting-House, which was then in La Grange Place, between Market and Arch Streets. His remains were afterwards removed to Mount Moriah Cemetery. His tombstone, with that of many of the other pastors of the church, can be seen in the vestibule of the new meeting-house, at the northwest corner of Broad and Arch Streets.

Phila., March, 1885.

HORATIO GATES JONES.]

MATERIALS

Towards a history of the Baptists in

DELAWARE STATE.

VOL. III.

By MORGAN EDWARDS, A.M.,

and *quondam* fellow of R. I. College.

Lo, a people that dwell alone! and shall not be reckoned among the nations.
—EXOD.

INTRODUCTION.

Delaware became a State independent of Pennsylvania at the Revolution in 1776; it contains three little counties, viz.: Newcastle, Kent, and Sussex. In the first was a Baptist Church as early as the spring of 1703. They settled near the Iron Hill; from thence their religion took a spread, northward as far as London-Tract in Pennsylvania, northeast to Wilmington, east to Bethel, west to Elk in Maryland, and southward to Duck Creek and Pedee, in South Carolina.

About the year 1733 eight or nine families (chiefly members of Welsh-Tract Church) made a settlement at Duck Creek, in Kent County, from whence the same religion spread southward to Cowmarsh and Mispillion, westward to Georgetown in Maryland, and eastward to Fastlanding.

About the year 1778 or before two Baptist ministers, from Virginia, came to the county of Sussex and made many proselytes, whom they baptized on profession of faith and repentance, and began to form them into churches in 1779. The two ministers' names are Elijah Baker and Philip Hughes: they and their disciples went by the name of *Separate Baptists* at first, but now the distinction is dropped.

The *Delaware Baptists* are *Calvinistic* in doctrines, and differ little or nothing in discipline from their brethren in the neighboring States. Five of their churches have been received into the Association of Philadelphia; the other three belong to the Salisbury Association. These eight churches

have been constituted at different times, which order of time we shall observe in treating of them; and therefore begin with

Welsh-Tract.

This church is distinguished as above from a large tract of land of the same name, on the western border of which, at the foot of the Iron Hill, the meeting-house stands, in the hundred of Pencader and county of Newcastle, about 42 miles s.w. by w.q.w. from Philadelphia. The house is of brick, built in 1746 on a lot of six acres; four of which were given by James James, Esq. His conveyance is dated Jan. 20, 1709. The rest was purchased from Abraham Emmet; the conveyance of this is dated April 20, 1768, and signed Andrew Fisher. The dimensions of the house are 40 feet by 30; it is finished as usual, excepting galleries, and accommodated with a stove. The families belonging to the place are about 90, whereof 108 persons are baptized and in the communion, here celebrated the first Sunday in every month. The minister is Rev. John Boggs; the salary unknown, because Mr. Boggs would have it that he receives no pay for preaching, from a consciousness of his vehement exclamations against paying preachers before he himself turned preacher. However, it was proposed to Rev. John Sutton when he came among the people (in 1770) that his salary should be 100 pounds.¹ This church was raised to a body politic, Feb. 9, 1788. The above is the present state of Welsh-Tract Church, Oct. 5, 1790.

History.

To come at the history of this church we must cross the Atlantic and land in Wales, where it originated in the following manner. "In the spring of the year 1701 several "Baptists in the counties of Pembroke and Caermarthen "resolved to go to America; and as one was a minister "(*Thomas Griffith*) they were advised to be constituted a

¹ The proportion of Delaware money to sterling is as 5 to 3. Multiply any Delaware sum by 3 and divide by 5, and the quotient will be sterling. Reverse the rule and sterling will be Delaware money.

“ church. They took the advice. The instrument of their
 “ confederation was in being in the year 1770, but is now
 “ lost except one copy in possession of Mr. Isaac Hughes,
 “ and that without a date. The names of the confederates
 “ follow: *Thomas Griffith, Griffith Nicholas, Evan Edmond,*
 “ *John Edward, Elisha Thomas, Enoch Morgan, Richard Da-*
 “ *vid, James David, Elizabeth Griffith, Lewis Edmond, Mary*
 “ *John, Mary Thomas, Elizabeth Griffith, Jr., Jennet David,*
 “ *Margaret Mathias, and Jennet Morris.* These 16 persons
 “ (which may be styled a church *emigrant* and *sailant*) met at
 “ Milford in the month of June, 1701, and embarked on
 “ board the good ship *James and Mary*, and on the eighth
 “ of September following landed at Philadelphia. The breth-
 “ ren there treated them courteously and advised them to
 “ settle about Pennepek; thither they went and there con-
 “ tinued about a year and a half. During their stay at Pen-
 “ nepek the following persons joined them, viz.: *Rees Rhyd-*
 “ *darch, Catherine Rhyddarch, Esther Thomas, Thomas Morris,*
 “ *Hugh Morris, Peter Chamberlain, Mary Chamberlain, Mary*
 “ *Chamberlain, Jr., Mary Soreensee, Magdalen Morgan, Henry*
 “ *David, Elizabeth David, Samuel Griffith, Richard Seree, Re-*
 “ *becca Marpole, John Greenwater, Edward Edward, John*
 “ *James, Mary Thomas, Thomas John, Judith Griffith, and*
 “ *Mary John.*

“ But finding it inconvenient to tarry about Pennepek,
 “ they, in 1703, took up land in Newcastle County from
 “ Messrs. Evans, Davis, and Willis (who had purchased said
 “ Welsh-Tract from William Penn, containing about 30,000
 “ acres), and thither removed the same year and built a little
 “ meeting-house on the spot where the present stands. The
 “ same year were added to them from Wales, *Thomas John*
 “ and *Rebecca John*; and by baptism *John Wild, Thomas*
 “ *Wild, James James, Sarah James, Jane Morgan, Samuel*
 “ *Wild, Mary Nicholas, Richard Bowen, David Thomas, Mary*
 “ *Bentley, and Jane Edwards.*

“ In 1709 were added from Kilcam, in Pembrokehire
 “ (Samuel John pastor), *John Devonallt, Mary Devonallt, Lewis*
 “ *Phillips, Catherine Edward*; and from East Jersey *Philip*

" *Trueax* and *Elizabeth Tilton*; and from *Pennepek*, *David Miles* and *Alce Miles*.

" In 1710 the following Baptists were added from several parts of Wales, viz.: from *Rhydwlilim* (*Jenkin Jones* pastor), *Lewis Philips*, *Rees David* (a deacon), *Thomas Evans*, *Thomas Edmund*, *Arthur Edward*, *Eleanor Philips*, *Susanna David*, and *Mary Wallis*; from said *Kilcam*, *John Philips* (an elder), *Thomas Morris*, *Jenkin Jones* (afterwards minister of *Philadelphia*), *John Harry*, *John Boulton*, *Richard Edward*, *Eleanor Philips*, *Mary William*, *Elizabeth Harry*, *Susanna Owen*, *Mary Owen*, *Elizabeth John*; from *Lantivy* (*James James* pastor), *John Griffith* (an elder), *Rees Jones*, *Hugh Evan*, *David Lewis*, *Samuel Evan*, *Rachel Griffith*, *Esther John*, *Mary Evan*; from *Langenych* (*Morgan John* pastor), *Hugh David* (afterwards minister of the Great Valley), *Anthony Mathew*, *Simon Mathew*, *Simon Butler*, *Arthur Melchior*, *Hannah Melchior*, *Margaret David*; from *Lanwenarth* (*Timothy Lewis* pastor), *Jane James*, *Mary David*; from *Blaeneu-givent* (*Abel Morgan* pastor), *Joseph James*.

" In 1711 were added, from said *Rhydwlilim*, *Elizabeth John*; from *Lanvabon* (*Morgan Griffith* pastor), *William Miricks*; from said *Lanwenarth*, *James Jones*, *Ann Jones*. The same year were added by baptism *Thomas Rees*, *Thomas David*, *Margaret Evan*, *Sarah Emson*, *Rachel Thomas*, *Daniel Rees*, *William Thomas*, *John Thomas*, *Martha Thomas*, *John Evans*, *Lydia Evans*.

" In 1712 were added from *Pennepek* *Nicholas Stephens*, *Mary Stephens*, *John Pain*, *Elizabeth Pain*.

" In 1713 were added from said *Pennepek* *John Eaton*, *Jane Eaton*, *Joseph Eaton*, *Gwenllian Eaton*, *George Eaton*, *Mary Eaton*; and the same year from said *Lantivy* *Elias Thomas*, *Thomas Evan*, *Ann Evans*, and from said *Kilcam* *Philip Rees*.

" In 1714 were added by baptism *John Bentley*, *James James, Jr.*, *Eleanor David*, *Mary Thomas*, *Ann Thomas*, *David John*, *Richard Lewis*, *Sarah Nicholas*, *Mary Lewis*; from *Philadelphia*, *Benjamin Griffith* (afterwards minister of *Montgomery*), *Emlin David*, *Catherine Hollinsworth*; from

"Cohansey (Timothy Brooks pastor), *John Miller, Joanna Miller.*

"In 1715 were added by baptism *James James, Esq.* (aged "16), *John Jones, Richard Witten*; and the same year from "said Rhydwlilim, *Griffith Thomas*; and from Radnor (Penn- "sylvania) *Mary Robinet.*

"In 1716 were added by baptism *Elizabeth John, David Davis, Thomas Richard* and wife, *Mary Price.*

"In 1717 were added from said Pennepek *Cornelius Van-* "sant, *Richard Herbert*, and by baptism his wife *Sarah.*

Note (1) The paragraphs marked with inverted commas are translations from the records of Welsh-Tract, which have been kept in the Welsh tongue (with some intermixture of English) down to the year 1732. Note (2) I have transcribed more out of said records than my design required in order to gratify my old friend Joshua Thomas (of Leominster in Herefordshire), who thinks he may avail himself of them relative to his history of the Welsh Baptists.

Remarkables.

Having followed Welsh-Tract Church from Wales to Pennepek, and from Pennepek to its present station, let us now attend to what has been most remarkable in its progress down to the present time. (1) It has existed for about ninety years and increased from 16 to 108, besides deaths and large detachments to form other churches. (2) It is a mother church; for that of *Peedee, London-Tract, Duck Creek, Wilmington, Cowmarsh, and Mispilion* may be considered as daughters. Peedee is a large river in South Carolina, remarkable for its meanderings, so as to form many peninsulas; on one of which settled the Welsh Baptists in 1736, and therefore called the *Welsh Neck*. To form a church on said neck the following persons were dismissed in the month of November, 1736, viz.: "*Abel Morgan* (late minister of Middletown), *James James* (a ruling elder), *Thomas Evans* (a deacon), *Daniel James, Samuel Wilds, John Harry, John Harry, Jr., Thomas Harry, Jeremiah Rowell, Richard Barrow, James Money, Na-*

thaniel Evans, Mary James, Sarah James, Ann Evan, Mary Wilds, Elizabeth Harry, Eleanor Jenkin, Sarah Harry, Margaret William, Mary Rowell, Sarah Barrow. The next year (April 30, 1737) Samuel Evan, Mary Evan, (and Nov. 4 following) Daniel Devonallt, Thomas James, Philip James (late minister), David James, Abel James, David Harry, Simon Peer-son, Mary Boulton, Catherine Harry, Elizabeth James, Elizabeth Jones, Eleanor James, Mary Hugh. The next year (Nov. 3, 1739) Jane David, Mary Devonallt. And in 1741 (Nov. 1) John Jones, Philip Douglas, Oliver Allison, Walter Down, Elizabeth Jones, Lettice Douglas, Rachel Allison, Rachel Down; in all 48 souls. Peedee Church had shot into seven branches in 1772. In 1780 (Nov. 22) about 18 members of Welsh-Tract were constituted a church at London-Tract. Several were dismissed to form a church at Duck Creek in 1781, and another at Cowmarsh in ditto; another at Mispilion in 1783; and another at Wilmington in 1785. (3) Welsh-Tract Church was the principal if not sole means of introducing *singing, imposition of hands, ruling elders, and church covenants* into the Middle States. The *Century confession* was in America long before the year 1716, but without the articles which relate to those subjects; that year they were added by Rev. Abel Morgan, who translated the confession to Welsh. It was signed by 122 of Welsh-Tract members. The said articles were retained in the next English edition, and the whole adopted by the Association of 1742. *Singing psalms* met with some opposition, especially at Cohansey; but *laying on of hands* on baptized believers, as such, gained acceptance with more difficulty, as appears by the following narrative translated from the church book: "But we could not be in fellowship (*at the Lord's table*) with our brethren of Pen-nepek and Philadelphia, because they did not hold to the *laying on of hands*: true; some of them believed in the ordinance, but neither preached it up nor practised it; and when we moved to Welsh-Tract and left 22 of our members at Pennepek, and took some of theirs with us, the difficulty increased. We had many meetings in order to compromise matters, but to no purpose till June 22,

"1706; then 25 deputies¹ met at the house of Brother
"Richard Miles in Radnor and agreed (1) That a member
"of either church may transiently communicate with the
"other church; (2) That every member who desireth to
"come under imposition of hands may have his liberty
"without offence; (3) That the votaries of the rite may
"preach or debate upon the subject with all freedom con-
"sistent with brotherly love. But three years after this
"meeting we had cause to review the transaction, because
"of some brethren that came from Wales, and one among
"ourselves (John Devonallt) who questioned whether the
"first article was warrantable; but we are satisfied that all
"was right by the good effects which followed: for from
"that time forth the brethren held sweet communion to-
"gether, and our minister was invited to preach at Pen-
"nepek and to assist at an ordination after the death of our
"Brother Watts. He proceeded from thence to the Jersey,
"where he enlightened many in the good ways of the Lord,
"insomuch that in three years after, all the ministers and
"55 private members had submitted to the ordinance."

Another remarkable affair belonging to this church is, that between the year 1783 and the present, it received large accessions of members by breaking new grounds; one ground was between Christiana and Newcastle, about nine miles to the east of this church; the history of which take as follows: About the year 1780 a certain Baptist of the name of David Morton came (flying from the Indians) and settled in the part; he invited Mr. Boggs to preach at his house. Mr. Boggs went, and continued his visits; and the audience increased, so that the house could not contain them. One day, as Mr. Boggs was preaching out of doors, a storm arose and dispersed the assembly; this induced two wealthy men pres-

¹ The names of the deputies were, Rev. Messrs. Thomas Griffith, Samuel Jones, Elisha Thomas, Enoch Morgan, Joseph Wood; and Messrs. James James, Peter Chamberlain, Joseph Hart, John Freeman, Evan Edmund, John Edward, Thomas John, David Miles, Samuel Griffith, Richard David, Hugh Morris, William Bettridge, John Snowden, John Wild, Thomas Morris, Griffith Miles, John Swift, Jr., Joseph Todd, John Okison, Edward Church.

ent (Messrs. Porter and Lewden) to talk of building a meeting-house on the place. The talk at first had the air of pleasantry, but ended in seriousness; and a house was built in 1786, measuring 32 feet by 28, and denominated Bethel. It stands on land containing half an acre, the gift of Messrs. Ebenezer and Andrew Morten; their conveyance is dated Feb. 8, 1788. The other ground was about the river Elk in Maryland, especially the town of Elk.

Temporalities.

A plantation, containing about 116 acres, the bequest of Hugh Morris. His conveyance is not to be found in the land office, and therefore must have been lost, along with many others, in the time of the late war. There is a dwelling-house on the premises, which, with the land, lets for 7 pounds a year. Were the place in good order it would be a proper residence for the minister, as it lies contiguous to the meeting-house lot. (2) A hundred pounds, the gift of David Lewelin, which *Congress money* has reduced to forty-eight pounds: also half a plantation within less than a mile of the meeting-house, but not to come into the hands of the church till after the death of the widow, if then, as the heirs may be yet alive. Mr. Lewelin's will is dated Jan. 23, 1777. (3) Ten pounds, the gift of John Bowen; his will is dated Aug. 27, 1789. (4) A plantation of about 25 acres, the bequest of Henry Howell; it was sold cheap because of the insufficiency of the title, which (with expense of sickness and burial) hath reduced the sale-money to about 9 pounds; his will is dated March 21, 1785. (5) Two hundred pounds, the gift of Thomas Edmond. (6) Twelve pounds, the gift of Mary Williams, but *Congress money* and casualty have reduced all to about 3 pounds.

Ministry.

The pulpit of this church hath been supplied for about 70 years with Welsh ministers; the first was

Rev. Thomas Griffith.

He was born in 1645, in the parish of Lanvernach and

county of Pembroke; took on him the care of the church at the constitution in 1701, and was himself one of the constituents; arrived at Philadelphia with his church Sept. 8, 1701; died at Pennepek, and was there buried July 25, 1725. His children were Elizabeth, Samuel, Isaac, Mary, Judith; these married among the Trueax, Goodings, Morgan and Fulton families, and raised him 18 grandchildren; most of whom were alive in 1770 under the names of Loyds, Wards, Holmes, Halls, Likings, Morgans, Howells, and Griffiths. "Mr. Griffith visited the Jerseys pretty often, and was of great service in instructing the people in the ways of the Lord more perfectly, and in encouraging young men to use their gifts, whereby their churches were soon supplied with ministers of their own raising." His successor was

Rev. Elisha Thomas.

His name is written *Elizeus* in the first records of this church; but on his tomb, *Elisha*. He was born in 1674 in Caermarthen County; arrived in this country with the church whereof he was one of the first members; he died Nov. 7, 1730, and was buried in this grave-yard, where a handsome tomb is erected to his memory. The top stone is divided into several compartments, whereon open books are raised, with inscriptions and poetry in Welsh and English. He had two daughters, Rachel and Sarah. Rachel's first husband was Rees Jones, by whom she had children, Rees, Mary, Deborah. Rees and Deborah died childless. Mary married the Honorable John Evans, Esq., and is dead with all her children. Her aunt Sarah (the other daughter of Rev. Elisha Thomas) married Daniel James, and went with him to Pedee in 1736; she had a son Elisha James, who also went to Carolina. To him Rees Jones, Jr., devised a plantation in Welsh-Tract; but on failure of issue in his line (as well as in the line of Mary) he devised the same plantation to trustees, to be chosen by the ministers of the Philadelphia Association for educating Baptist youths of piety and genius for the ministry. It was reported that the offspring of Elisha James was also extinct, which has since been proved to be

fact; upon that report two grandchildren of Elias Thomas (brother of Rev. Elisha Thomas) took possession; but they soon quitted their claim, and the trustees of the Philadelphia Association demanded possession; but the Evans refused to resign, though by Rees Jones's will they have not the least right to the plantation. This I cannot account for otherwise (from the character of the Evans both in church and state) than that they keep possession till the Association prove their right to the place. Rees Jones's will is dated March 20, 1754, and witnessed by Rev. David Davis, Jonathan Davis, and Hugh Glassford, who is yet alive. Mr. Thomas's successor was

Rev. Enoch Morgan.

He was brother to Rev. Abel Morgan, author of the Welsh Concordance. Their father was Morgan Rhyddarch, a famous Baptist minister in Wales; but it was common in that country to assume the personal names of the fathers for the surnames of the children, and tacking them together by a string of *aps*. I remember to have seen a Bible of my grandfather with the following writing in the title-page: *Eiddo Edward ap William ap Edward ap Dafydd ap Evan*. Mr. Enoch Morgan was born in 1676 at a place called *Allt-goch*, in the parish of Lanwennog and county of Caerdigan; arrived in America with Welsh-Tract Church, being one of the constituents. He took on him the care of the church at Mr. Elisha Thomas's decease. He died March 25, 1740, and was buried in this grave-yard, where a tomb is erected to his memory. His widow was alive in the year 1770, by whom he had children Abel (late minister of Middletown), Esther, and Enoch. Abel died a bachelor; the other two married into the Douglas and Howel families, and raised him many grandchildren, one of whom succeeds his uncle in the church of Middletown. Mr. Enoch Morgan's successor was the

Rev. Owen Thomas.

He was born in 1676 at a place named *Gwrgodllys*, in *Cilmanllwyd* parish and county of Pembroke; came to America

in 1707; took the sole care of the church at Mr. Morgan's decease; continued in the care thereof to May 27, 1748, when he resigned to go to Yellow Springs, and where he died Nov. 12, 1760. His children were Elizabeth, Morris, Rachel, Mary, David, Sarah, Owen; these married into the Thomas, Cantrel, Allison, Jury, Rogers, and Evans families, and raised him 46 grandchildren. Mr. Owen Thomas left behind him the following note: "I have been called upon three times to anoint the sick with oil for recovery; the effect was surprising in every case, but in none more so than in the case of our brother Rynallt Howel: he was so sore with the bruises he received by the falling on him a cask from the wagon that he could not bear to be turned in bed; the next day he went to meeting." His successor was

Rev. David Davis.

He was born in the parish of *Whitchurch* and county of *Pembroke* in 1708; came to America when a child, in 1710; was baptized in the month of January, 1729; ordained in 1734, at which time he became pastor of the church. He continued in the pastorate to August 19, 1769, when he died. He was buried in this grave-yard, where a handsome stone covers his remains. He was an excellent man, and is held in dear remembrance by all that knew him. His children were Rees, Jonathan (late minister of the Seventh-Day Baptist Church of *Shiloh*), John, Susanna, Mary, Margaret. John was sometime pastor of the Second Church of Boston, and died childless at the Ohio. The rest married into the Miles, Bentley, Bonds, Pars, Thomas, and Booth families, and have raised him many grandchildren. Contemporary with him was Rev. Griffith Jones; he officiated at Duck-Creek, where see his history. Mr. Davis's successor was

Rev. John Sutton.

He took the oversight of the church Nov. 3, 1770, and resigned in 1777 to go to Virginia. See his history in Vol. II. p. 42. His successor is the present minister,

Rev. John Boggs.

He took on him the care of the church when he was ordained, Dec. 5, 1781. He was born in East Nottingham, April 9, 1741; bred a Presbyterian, and continued in that profession for many years. In process of time he avowed his present sentiments, and was baptized Nov. 3, 1771. His first wife was Hanna Furniss, by whom he had children, Jaen, Joseph, Elizabeth, and John. These married into the Jones, Booth, Redman, Smith, and Dewees families, and have raised him several grandchildren. His present wife is the widow Griffiths. Mr. Boggs travels much, and is well qualified for it, being a very able-bodied man. He is popular among one class of hearers, and were he to labor at finding out the fixed meaning of words, the right way of pronouncing, accenting, and tacking them together in concords, he might be tolerable to classes of some refinements. As it is, he grates their ears so with barbarisms as to check their attention and hurt their feelings.

Postscript.

The late Dr. Fosket (principal of the Baptist Academy at Bristol) was wont to say "that barbarisms in the pulpit
"were inexcusable; because they are the effect of either a
"vain conceit of self-sufficiency or of laziness. An English-
"man with a grammar in his hand, a learned friend at his
"elbow, and hard study for about three months, might talk
"above contempt either in the pulpit or conversation.
"Words are to a preacher what tools are to a mechanic;
"and if a mechanic has not his tools in good order will he
"not be a botch after he has done his best?"

The next church in order of time is the

SOUNDS.

Sometimes named *The head of the sounds*: by each of which descriptions this little church is distinguished from its sister churches. It is situated in Baltimore Hundred and

county of Sussex, about 150 miles towards s. b. w. from Philadelphia. The families which usually make up the congregation are about 30, whereof 14 persons are baptized and in the communion, here administered four times in the year. The minister is Rev. Jonathan Gibbins. No fixed salary; no temporality; no meeting-house. They hold worship at the houses of Messrs. Tull and Wilegoos. The above is the present state of the *Sounds Church*, March 19, 1791.

History.

This church originated in the following manner. About the close of 1778 or the beginning of 1779 Rev. Elijah Baker, from Virginia, arrived in the parts; and soon after him, Rev. Philip Hughes, of the same Virginia. They both preached here, at Broad Creek, Gravelly Branch, &c., and made many proselytes, whom they baptized on profession of faith and repentance, and formed them into churches, beginning at the *Sounds*. The time was Aug. 12, 1779. The constituents' names were *John Gibbins, John Gibbins, Jr., Jonathan Gibbins, Samuel Gibbins, Sarah Gibbins, Jaen Gibbins, Elizabeth Gibbins, Elizabeth Gibbins, Jr., Eliphas Dazey, Thomas Wilegoos, Tabitha Wilegoos, Isaac Duncan, Sarah Duncan, Sarah Duncan, Jr., Mary Bull, John Tull, Hannah Tull, Mary Clark, Mary Ake, Roda Hickman, Rachel Emson*, and *Rose*, a negro; in all 25.

Remarkables.

This is the first church in Sussex, and the second in the State of Delaware; and one of the ten which formed the Salisbury Association in 1782. This Association was received into union with the Philadelphia Association in 1782. (2) This church hath decreased in 13 years from 25 to 14, owing to emigrations to other parts of America. (3) Out of it sprang six ministers, viz.: John, Samuel, Jonatha Gibbins; Eliphaz Dazey, Gideon Farrel, Edward Carter Dingle; this last is son of a clergyman of the Church of England. But he officiates in Maryland, and therefore out of my present visitation.

Ministry.

The first ministers of this church were the fathers of it, viz.: Rev. Messrs. Elijah Baker and Philip Hughes; but they are to be considered rather as *Evangelists* than stationary pastors; for in Virginia, Maryland, and Delaware they have planted 21 churches whom they visit as fathers do their children. Their history is worth relating.

Rev. Elijah Baker is a native of Virginia, where he suffered much for the word of God and the testimony of Jesus. The cause of his coming to this State was an invitation from Thomas Batston, Esq., who had heard him preach (through a window of Accomack jail) about the year 1778. The rude Virginians (in order to silence him) took him out of jail and put him on board a privateer, with orders to land him on any coast out of America. Here he was compelled to work, and for his refusing and praying and preaching and singing was ill used. The privateer put him on board another ship, but the wind keeping contrary still, they began to think that it was owing to their having poor Baker in the harbor; therefore that other ship put him on board a third, and the third put him ashore. When Jonas found himself on the dry land, he remembered Squire Batston's invitation and hastened to his house; this good Squire died this day, March 19, 1791. His companion in travels (Mr. Hughes) has promised me a full history of this extraordinary man, which he has not performed, though I have *stirred up his pure mind* to it in three letters; but it will come into the history of the Baptists in Virginia.

Rev. Philip Hughes shares in the *praise which Mr. Baker has in all the churches*. He was born in Colver County Nov. 28, 1750; bred a churchman; avowed his present sentiments Aug. 10, 1773, when he was baptized by Rev. David Thompson. Called to the ministry in Rowanty Church; ordained in Virginia Aug. 13, 1776. His wife is Esther Pollock, by whom he has children, Whitfield, Ann, Mary. He printed a volume of hymns at Wilmington in 1782, some of which are of his composing; also, in 1784, he printed at the same

place an answer to a Virginia clergyman on the subject of baptism. He was obliged twice to appear on the stage to dispute on the subject: once at Fouling Creek, in Maryland, in 1782: his challenger was one Willis, a Methodist preacher. Victory was announced by both parties; but facts varied much. Three men nominated for class-leaders, with many others, were (in consequence of this dispute) baptized by Mr. Hughes. The other dispute was held near the mouth of Potommak in 1785. His challenger was another Methodist preacher of the name of Coles. Here victory was decisive; for 22 of the audience were baptized next day, and soon after about as many more by Rev. Mr. Lewis Lunsford. During the absence of Baker and Hughes the church was supplied in a transient way till

Rev. Jonathan Gibbins

became their pastor. He was born in Broad Creek Hundred Dec. 16, 1751; called to the ministry in this church and here ordained by Messrs. Hughes and Dazey April 16, 1787. Had also the care of Broad Creek till they obtained a minister of their own. Mr. Gibbins's wife is Elizabeth Carpenter, by whom he has children, Ann, Elizabeth, Mary, and Sarah.

(To be continued.)

them, that they pushed their Bayonets into the Chariot, broke the glass & pierced the chariot in 3 places; during the whole scene my wife begging to be let out & the children screaming; they also endeavoured to upset it, while they were within it. David Deshler¹ happening to be present prevented it & led the horses on, by which means they escaped. Their design was to destroy the Chariot. I having walked across the field saw nothing of this till it was over & the company had marched on. Soon after the Major Boehm & the Capt^a Buckhalter returned.—The former, a violent man, countenanced the attack, whereupon a rencounter ensued between him & me, in which he attempted to draw his sword on me. This accident has disturbed my peace, as I for some time expected the violence of the people, inflamed by some Zealots would lead them to insult my person or attack my house. But as nothing of that kind has happened, I grow easy & hope it has blown over.

To describe the present state of the Province of Pennsylvania, would require a Volume. It may be divided into 2 classes of men, viz. Those that plunder and those that are plundered. No Justice has been administered, no crimes punished for 9 months. All Power is in the hands of the associators, who are under no subordination to their officers. Not only a desire of exercising power, in those possessed of it, sets them on, but they are supported & encouraged. To oppress one's countrymen is a love of Liberty. Private friendships are broken off, & the most insignificant now lord it with impunity & without discretion over the most respectable characters. Not only the means of subsistence are cut off, but every article of consumption is raised six fold. Coffee 7/6 pr lb, Salt 7 dollars—the coarsest linen 8/6 p^r yard, some @ 25/. A pair of shoes 30/. Wheat & Rye 10/ pr bu:

¹ David Deshler was Commissioner of Army Supplies for Northampton County.

(To be continued.)

HISTORY OF THE BAPTISTS IN DELAWARE.

BY REV. MORGAN EDWARDS.

INTRODUCTORY NOTE BY HORATIO GATES JONES.

(Concluded from page 61.)

The next church in order of time is

BROAD CREEK.

The church is distinguished, as above, from the hundred where the bulk of the people reside, and the hundred from the creek which runs through it, about 106 miles towards S. B. W. H. W. from Philadelphia; the families which usually make up the congregation are about 50, whereof 23 persons are baptized and in the communion, here administered quarterly. The minister is Rev. John Benson; his income about 20 pounds, including perquisites. No temporality. No meeting-house. They hold worship at private houses. The above is the present state of *Broad Creek*, March 13, 1791.

History.

This church originated the same way with that of the *Sounds*, and by the same means, viz.: the ministry of Messrs. Baker and Hughes. The names of the persons whom they converted and baptized in this neighbourhood are the following: *Edward Blades, Mary Blades, Joshua Gibbins, Ann Gibbins, John Gibbins, Sarah Gibbins, Samuel Gibbins, Joshua Gibbins, Jr., William Dusky, Leah Dusky, Edmond Hitchen, Tabitha Hitchen, John Benson* (pres. minister), *Leven Bacon, Adare Bacon, William Mattocks, Alexander Mattocks, Sarah Mattocks, William Loyd, Sarah Loyd, Edward Noles, Thomas Noles, Emanuel Walker, Philip Waller, Thomas Grace, Sarah Grace, Thomas Oglesby, Sarah Oglesby, Rachel Calleway, Jaen Smith, Elizabeth Baker, Moses Gordy,*

Eunice Gordy, Rebecca Cormin, Sophia Shahavane, Comfort Boyce, Sarah Phillips, James Perdue, Ann Perdue, William Oliffin, Elizabeth Oliffin, Rhoda Pointer, Delilah Perdue, George Davis, and Mary Davis, and two negroes, Neal and Rachel: these 47 persons were constituted into a church (May 31, 1781) by Rev. Messrs. E. Baker and John Gibbins.

Remarkables.

This is the second church in Sussex, and the third in the State, and one of the ten which formed the Salisbury Association in 1782. (2) This church hath in ten years decreased from 47 to 23: the reason is, several families have moved from hence to Georgia and other southern parts about the year 1784; and a large number was dismissed to form a church at Gravelly Branch in 1785.

Ministry.

The first ministers of this church were the fathers of it, viz.: Rev. Messrs. Baker and Hughes: they visit their children at seasons to this day. Mr. Baker was here since my arrival (March 10, 1791); and Hughes last Sunday (March 20): but the first that settled among them was

Rev. John Gibbins.

He was born in this neighborhood in the year 1739; bred a Presbyterian; embraced the sentiments of the Baptists among the first of Baker's and Hughes's converts; ordained at Fouling Creek; then he travelled till he settled with this church in 1784; died Nov. 6, 1786. His wife was Mrs. Dingle, widow of a clergyman of the Church of England. He had to his brother, Rev. Samuel Gibbins, to whose occasional labors the churches in Delaware and other States are much beholden. He remedied the defects of his education by personal industry (and the help of Rev. Jer. Walker) so far as to be master of his mother-tongue; and (in a conversation I had with him in 1786) he lamented that he could not read the gospel in the language of Christ

and his apostles, without which knowledge (of Greek) he deemed it impossible to study his Testament critically, as so much depends on the little particles, viz.: prepositions, adverbs, conjunctions, etc. He was therefore determined to visit R. I. College; but the smallpox stopped his progress at Wilmington, where he died soon after. I contracted intimacy with said Walker in my tour through Virginia in 1772. I found him remarkable for strength of memory and industry; the English grammar he published is much thought of. Mr. Gibbins's successor is the present minister,

Rev. John Benson.

He was born in Worcester County in Maryland July 22, 1758; bred a Presbyterian; after he became a Baptist he was employed in reading sermons to the people when no minister happened to be present: afterwards he was desired to preach in the assembly of the church. He continued this course to June 14, 1790, when he was ordained and took the oversight of the church in conjunction with that of Gravelly Branch. He has an assistant of the name of Joshua Gibbins. The family of the Gibbins (like that of the Suttons) have furnished the churches with many ministers, and are the first fruit of Sussex (as that of Stephanas was of Achaid), and, like his family, have addicted themselves to the ministry of the saints. Eight were in the constitution of the Sounds Church, six in that of Broad Creek; five of the same family became preachers. The next church in order of time is

COWMARSH.

The church is distinguished as above from a tract of land of the same name, in Murderkill Hundred and county of Kent, about 92 miles toward s. s.w. g.w. from Philadelphia. They hold worship chiefly at the house of Job Meredith, Sr., for a meeting they have not; the families, about 30, whereof 27 persons are baptized and in the communion, here celebrated once a quarter. No minister. No fixed salary; nor many rich. The above is the present state of Cowmarsh, March 4, 1791.

History.

The first Baptist minister who preached at Cowmarsh was Mr. John Sutton, then minister of Welsh-Tract; this was in 1770. After him Rev. Messrs. Stelle, Kelsay, Worth and others visited the parts. In 1772 Rev. James Sutton (from Tuckiho) came and baptized four, viz.: *John Price* and his wife, *Grace Reynold*, *Elizabeth Reynold*. Others were baptized here, and some at Welsh-Tract, viz.: *William Price*, *Rebecca Price*, *John Patten*, *Elizabeth Patten*, *Job Meredith*, *Jacob Meredith*, *Jacob Meredith, Jr.*, *David Meredith*, *Elizabeth Meredith*, *William Betts*, *Elizabeth Betts*, *Jacob Growell*, *Susanna Robinson*, *Sarah Lewis*, *Sarah Goodwin*, *Lucretia Bostwick*, *Daniel Carter*, *Joshua Dewees*, *Elizabeth Dewees*, *Mary McGifford*, *Elizabeth Patten, Jr.*, *Alce* a negro. These 26 persons (some of whom had joined Welsh-Tract Church) were formed into a body ecclesiastic by Messrs. Boggs and Fleeson, July 18, 1781; and in 1786 joined the Association.

Remarkables.

This little church hath existed for ten years, and is but one more in number than at the constitution in 1781. One reason is, the detachment that was made from it to form a church at Mispillion. (2) A resolution was formed in 1781 to build a meeting-house, and a considerable sum was subscribed; but their active friend (Luff Meredith) dying, the design failed: but they talk of putting it in execution this coming summer. (3) This church and that of Mispillion are, in part, the offspring of Welsh-Tract Church. (4) The principal families, viz.: the Prices and Merediths, are of Welsh extraction.

Ministry.

The ministers who officiated at Cowmarsh from the beginning have been mentioned already; the only one they have had since was

Rev. Eliphaz Dazey.

He took the oversight of this church April 21, 1787, in

conjunction with that of Duck Creek; but resigned Oct. 25, 1788. Since that time Messrs. Ferrel, Dewees, and others have ministered to them. Mr. Dazey was born near Indian River, in Sussex County, Oct. 26, 1754; called to the ministry at the *Sounds* in the month of April, 1782; ordained July 12, 1784. Next fall went to Mispillion, and in 1787 to Cowmarsh and Duck Creek, and thence to Chester, in Pennsylvania; there he married Miss Jemima Leonard, by whom he had a daughter named Harriet. The next church in point of age is

Duck Creek.

So named from the hundred where most of the people reside in the county of Kent, about 72 miles to s. s.w. h.w. from Philadelphia. The meeting-house is of bricks, built in 1771, and accommodated with a good stove. It stands on a lot of one acre, the gift of John and Philemon Dickinson; their conveyance is dated Nov. 17, 1772. The dimensions of the house are 30 feet by 25; the families about 60, whereof 74 persons are professed Baptists and in the communion, here administered the fourth Sunday in the month. The church consists of three branches; one near, another at Eastlanding where a meeting-house is to be built,¹ the third at Georgetown in Maryland. This branch sprouted in the following manner: towards the end of July, 1785, Messrs. Flee-son and Boggs preached in the neighborhood at the request of a certain Methodist of the name of Parsons; other ministers visited the parts until about 16 persons were proselyted to their way: these joined Duck Creek Church. The Lord's Supper is administered to this branch by Rev. Mr. Ferrel once a quarter. He and the two following are the present ministers of Duck Creek; the revenue is unknown, but supposed to be about 100 pounds. The above is the present state of Duck Creek Feb. 2, 1791.

¹ And was built in 1791—its dimensions are 25 feet by 20; it is accommodated with a stove, and stands on a lot of half an acre, the gift of Hugh Durborow: his conveyance is not yet signed. The Presbyterians contributed to the building of the house, and therefore have the use of it.

History.

The tract of land which is known, at present, by the name of Duck Creek Hundred was settled in the year 1733 by a number of Welsh families, some of the Independent and some of the Baptist denomination. The Independents built a meeting-house near the spot where the Baptist meeting-house now stands, and called it Brynsion, viz.: *Mount Zion*. They had divine service performed in it by Presbyterian ministers, viz.: Rev. Messrs. Thomas Evans, Rees Lewis, David Jemison, etc., but in process of time this Independent society dwindled away, and the Baptists made use of their house while it stood. The Independents neglected to have the lot conveyed over to them, by which means it reverted to the Dickinsons, and continued in their hands till conveyed to the Baptists at the time before related.¹ The Baptist families who settled in the same district were about nine: the names of the heads of them were James Hyatt, Nathaniel Wild, David Evan, Evan Rees, David Rees, James Howel, Evan David Hughes, Joshua Edward; this last preached to them till he went to Peedee in South Carolina; I saw him there in 1772. These Baptist families came hither from Welsh-Tract, and were members of that church; and the ministers of Welsh-Tract preached and administered ordinances among them, viz.: Enoch Morgan, Nov. 18, 1734; and again July 19, 1737; Rev. Hugh Davis (of the great valley), May 18, 1735; he preached at Brynsion meeting-house; otherwise they met at the house of James Hyatt. Rev. David Davis, Sept. 18, 1737, worship was then held at the house of Evan David Hugh. In 1749 Rev. Griffith Jones settled at Duck Creek and continued with this branch of Welsh-Tract Church to his death, Dec. 4, 1757

¹ The above particulars and some which follow, I have gleaned from an old manuscript that was put into my hands by Risdon Bishop, Esq.: it was written by an Independent of the name of *Joshua Evans*. The writer was a scholar, as appears by the correctness of his English and some sprinklings of Latin. I received further information from Mr. Joseph David (father-in-law to my step-daughter), who is now in his 77th year, and well remembers all the settlers and their proceedings.

(see his history in Vol. I. p. 24).¹ In the spring of 1766 Rev. William Davis (of New Britain) settled here and continued with the people to his death, Oct. 3, 1768 (see Vol. I. p. 52).² After him Rev. Messrs. David Davis, John Sutton, John Boggs, Thomas Fleeson and others preached here till the number of Baptists had increased to 30 souls; then they petitioned Welsh-Tract Church for leave to become a distinct church. The names of constituents follow: *Daniel David, Rachel David, Lydia Jones, Samuel Griffin, Mary Griffin, Martha Griffin, Rachel Griffin, Mary Griffin, Jr., Elizabeth Griffin, Lydia Griffin, Lewis Williams, Ruth Williams, Rhoda Wallis, Eleanor Spruance, Elizabeth Roe, Cæsar Roe, Martha Meredith, Deborah Dickinson, Hugh Durborow, Martha Durborow, Mary Anderson, Rebecca Mc Vay, Rhuhamah Parkerson, Martha Owens, Mary Thompson, Elizabeth Greely, Moleston Curry, James Darkling, Andrew Lockart, Mary Lynch.* These 30 persons were constituted a church by Messrs. Fleeson and Boggs, Nov. 24, 1781, and in 1786 were received into the Association of Philadelphia. Note (1) The covenant of this church is without date and without signers, and therefore no covenant; the dates I obtained from Mr. Fleeson's journal. Note (2) The names of the members run in one continued list without any distinction between the constituents and the members afterwards added; the above 30

¹ From volume I. p. 24.—Griffith Jones. He was born Oct. 8, 1695, at a place called *Alltfawr* in the parish of Llanon and County of Carmarthen. Entered on the ministry in the nineteenth year of his age. Settled first at *Penysai*, and afterwards at *Chesenhengoed*. Came to America in 1749, and settled at Duck Creek. Died Dec. 4, 1754, and, was buried at Pencader. He had two wives, by whom he had children, Mary, Samuel, Morgan (now minister of Hempstead in England), John Benjamin, Robert, and Rachel.

² From volume I. p. 52.—He was born in 1695, at Castellneth in Glamorganshire. Came to this country first in 1722, but soon went back again. He returned in 1737, and settled at Vincent; thence he removed to Newbritain, and had the joint care of the church to his death, which came to pass Oct. 3d, 1768. He was buried at James' hundred in Kent county. He had two children, William and Mary, who married into the Evans and Caldwell families, and have raised him fourteen grandchildren.

were pointed out to me, by Dr. Jones, as the persons who formed the corporation in 1781.

Remarkables.

The people of Duck Creek continued a branch of Welsh-Tract from 1733 to 1781, which was a period of 48 years. (2) Since they became a church their number hath increased from 30 to 47 in the space of ten years.

Temporalities.

A lot in the town of Duck Creek Crossroads measuring 7 perches square, the gift of Isaac and Mary Griffin; their deed bears date July 1, 1789.

Ministry.

The ministers who officiated at Duck Creek before the people became a church have been mentioned; but since the constitution the following had and have the care of them, viz.:

Rev. Eliphaz Dazey.

I find that he was received into membership in this July 23, 1784, which I suppose was the time he began to act the pastor among them; however, he resigned Oct. 25, 1787 (see his history under Cowmarsh). His successors are the present ministers, viz.:

Rev. James Jones.

He took the joint oversight of the church April 8, 1789, when he was ordained by Rev. Messrs. Fleeson, Boggs, Dazey, and Dewees. Mr. Jones was born in Welsh-Tract April 6, 1756; was licensed in that church Nov. 2, 1782. Had his education at Newark Academy, and in the same Newark studied physic. His wife is Mary Crayton, by whom he hath children Sarah, Susanna. His colleague is

Rev. John Patten.

He took the joint care of the church at the same time

with Mr. Jones; for they were ordained the same day and by the same persons. Mr. Patten was born in Cowmarsh Dec. 15, 1752. Was licensed in that church June 14, 1788. His wife is Elizabeth Lockwood, by whom he has children, James, Richard, Margaret, Samuel. Their colleague is

Rev. Gideon Ferrel.¹

He is a native of Maryland; born in Talbot County, Sept. 2, 1763; brought up a Quaker; became a Baptist at the Sounds, where he was licensed in the month of June, 1788; ordained at Churchill, Jan. 1790. He resides near Georgetown, and has the care of one branch of this church which reside there. His wife is Mary Tull, by whom he has children Jacob and Mary. The next younger church is

GRAVELLY BRANCH.

This church is distinguished by the above name, which is the name of a branch of Nanticoke River, and in Nanticoke Hundred and county of Sussex, at the distance of 99 miles towards s. b. w. from Philadelphia. The families about 62, whereof 69 persons are professed Baptists and in the communion, here administered once a quarter. The minister is Rev. John Benson; his income about 30 pounds. No meeting as yet, but soon will be as materials are prepared. They hold worship at the house of John Willis, where a movable pulpit is prepared. The above is the present state of *Gravelly Branch*, March 10, 1791.

History.

The rise and settlement of this church are owing to the ministry of the forementioned Baker and Hughes. When

¹ Since the above was written Messrs. Patten and Ferrel have resigned all care of this church and have gone elsewhere, but another has risen up among themselves to supply their place; his name is William Davis, and (if I understand my informer right) he is grandson of the Rev. William Davis, whose history may be seen in Vol. I. p. 52. Be that as may, our William Davis was born at Duck Creek May 9, 1757; licensed Sept. 27, 1794.

they had made and baptized 23 disciples in the neighborhood they formed them into a church July 30, 1785; their names are *Milbern Dukes, Rachel Dukes, John Willis, Ann Willis, Mathew Marine, John Hinson, Richard Crockett, Elizabeth Crockett, Anna Crockett, John Graham, Ann Graham, Edward Carter Dingle, Comfort Boys, Marjery Hins, Pricilla Carter, Isaac Fisher, Elizabeth Fisher*; and the following negroes, *Rachel, Francis, Marian, Bonny, Jenny.*

Remarkables.

This church hath now existed for six years and increased from 23 to 69. (2) It was received into the Salisbury Association in 1785. (3) A revival took place in this church in 1788 whereby 35 members were added to it.

Ministry.

The original preachers and fathers of this church have been often mentioned, viz.: Messrs. Baker and P. Hughes: since the constitution

Rev. Jonathan Gibbins

hath had the care of them (see his history under the Sounds Church). His successor is the present minister, viz.:

Rev. John Benson.

He took the oversight of the church (June 14, 1790) when he was ordained; the ordainers were Messrs. Hughes, Pollard, Gibbins, and Dingle. Mr. Benson was born (July 22, 1758) in Worcester County in Maryland. Bred a churchman. His wife is Tabitha Hitchins, by whom he has children William, Elijah, Gideon, Tabitha. The next church in order of time is

MISPILLION.

It is so distinguished from the hundred where the people reside, in the county of Kent, about 90 miles s. B. w. westerly from Philadelphia; the families about 18, whereof 11 per-

sons are baptized and in the communion, here administered quarterly. The minister is Rev. Joshua Dewees. No fixed salary. No meeting-house. No temporality. Worship is commonly held at the house of Cornelius Dewees. The above is the present state of Mispillion, March 7, 1791.

History.

The Baptist interest got footing at Mispillion by means of Rev. Messrs. Boggs and Fleeson, who were invited to preach here about the year 1781. They repeated their visits and baptized some, five of whom joined Cowmarsh. After them Rev. Messrs. Baker, Hughes, and others preached and baptized till 20 Baptists were made at Mispillion: their names were *Joshua Dewees, Elizabeth Dewees, Rachel Dewees, Cornelius Dewees, Cornelius Dewees, Jr., Ann Dewees, John Dewees, Mary Dewees, Isaac Dewees, Mary Furchase, Martin Furchase, Peter King, Ann King, Ruth Merony, Cælia Jester, Avery Draper, William Merony, Esther Draper, James Thisslewood*: these were formed into a church by said Fleeson and Boggs, May 10, 1783.

Remarkables.

This church hath decreased in eight years from 20 to 11, owing to deaths, emigration, and no additions equal to losses; and, it is to be feared, will soon come to nothing, as their minister purposes going to the western world in May next. (2) This church joined the Association of Philadelphia in 1785, but was dismissed to the Salisbury Association in 1790.

Ministry.

The first who labored in these parts have been mentioned. Since they became a church

Rev. Eliphaz Dazey

ministered to them; he was received into membership July 23, 1784, which must have been the beginning of his pastorate, but he resigned Dec. 24, 1785. His successor is the present minister,

Rev. Joshua Dewees.

He was born in this neighborhood May 3, 1742. Bred a Presbyterian. Called to the ministry in this church in 1785. Ordained by Rev. Messrs. Fleeson, Boggs, and Dazey, Dec. 26, 1785. His first wife was Elizabeth Bowman; his second, Hannah Birch; his third, Elizabeth New, by whom he had children, Anna, Thomas, Lewis, Samuel, William, James, Jethro, Joshua, Elizabeth, Jr., Mary. The two first are married into the Brandel and Spencer families. The reason of his going to the back-woods was, that he might have land for his great family, which, I think, is a very good reason. Mr. Dewees's transition from a state of nature to a state of grace was tedious and distressing: his account of that transition put me in mind of what John Bunyan saith of himself in his *Grace abounding*, etc.; but it will not be long before he make another transit from a state of grace to a state of glory, for his lungs are wasting fast. The youngest church is

WILMINGTON.

This church is distinguished, as above, from the town where the meeting-house stands, in Christiana Hundred and county of New Castle, 27 miles towards s. w. B. W. H. W. from Philadelphia. The dimensions of the house are 40 feet by 35; it was built of bricks in 1785, on a lot of 210 feet by 60, the gift of Joseph Steadham, Esq.; but a part is reserved by the donor for his own use. His conveyance is dated Aug. 23, 1784. The house is accommodated with a stove, and will be a neat building when finished, for as yet it is but a shell. The families which usually make up the congregation are about 36, whereof 54 persons are baptized and in the communion, here celebrated quarterly. No temporality. Salary uncertain till the debt of the meeting-house be discharged. The above is the present state of Wilmington Church, May 9, 1791.

History.

There were Baptists in Wilmington long before a Baptist Church existed in town; particularly Mrs. Ann Bush (a

member of Welsh-Tract Church); she settled here in 1748. In 1764 Mrs. Elizabeth Way (a member of Brandywine) came to the same place. In 1769 Mr. John Stow (member of Philadelphia) arrived here with his family. The residing of these Baptists here induced Baptist ministers to preach in town, but made no proselytes; in so much that Wilmington was supposed not to be a proper soil to plant Baptists in. The first time that a prospect opened to the contrary was between the years 1782 and 1784; the means were (1) the preaching of Rev. Messrs. Boggs, Fleeson, and Hughes. (2) A religious society kept at the house of Mr. (now Rev.) Thomas Ainger; he settled in town in the month of April, 1783. Mr. Hughes came hither in 1782, and again in 1784. By the above means some (who had been converted long before) were quickened to do their duty; these were baptized by Mr. Boggs (May 25, 1784); their names are *Thomas Ainger, Rachel Ainger, Noah Cross, Mrs. — Ferris*. The same year Mr. Hughes baptized four more, viz.: *Robert Smith, John Redman, Henry Walker, James* (now Rev.) *Macklaughlan*; the last is a New England convert; two of the other attribute their conversion to the said society. Mr. Hughes came to this town (in 1782) to print a volume of hymns, most of which are of his own composing; and in 1784 to print an answer to a Virginia clergyman on the subject of baptism. This detained him in town for several weeks, during which time he preached constantly, sometimes at Mr. McKennan's meeting-house, and sometimes at the town school-house, and gained much attention. Messrs. Fleeson and Boggs continued to visit the place alternately and baptized others; their names are *Thomas Williams, Joseph Tomlinson, John McKim, Curtis Gilbert, Sarah Stow, Elizabeth Hopkins, Mary Matson*: to these twelve must be added four more who had been baptized elsewhere, viz.: *John Stow, Thomas Stow, Elizabeth Way, and Abigail Ainger*: these 16 persons were formed into a church Oct. 8, 1785, by Rev. Messrs. Griffiths, Fleeson, Boggs, and Dazey, and the next year were received into the Association.

Remarkables.

Though the church of Wilmington hath existed but six years yet hath it increased from 16 to 54, besides deaths and detachments to other churches. (2) Several ministers sprang up in this church, young as it is, viz.: Rev. Messrs. Thomas Ainger, James McLaughlan, and Curtis Gilbert. Another has been licensed upon an appearance of pulpit-talents; his name is Henry Walker; he now resides at Alexandria in Virginia. (3) When *believers-baptism* starts up in any place it raises commotions and outcries, because the little image (*infant sprinkling*) "which fell down from Jupiter, and whom Asia and all the world worship, is like to be set at naught and its magnificence despised" it happened so at Wilmington; for three societies (votaries of said little image) combined to preach down the monster *Anabaptism*. The minister of one congregation said not much against it, but exhibited a Swedish picture which shewed the manner in which John baptized Jesus, and which satisfied some who had been alarmed at hearing that neither *sprinkling* nor *pouring* was baptism. The minister of the other congregation showed no mercy to the said minister, but assured his congregation that, after studying his Greek Testament for three weeks, he could aver that *το βαπτίζειν* signified to *sprinkle* and *pour* as well as to *dip*: he also introduced father Abraham as the author of said little image, though the seed of Abraham were refused baptism on that plea, and forbidden the use of it in future (Mat. III. 9). Add to the above that he took a Baptist pamphlet to the pulpit and made some pleasant remarks upon it and the author: this pamphlet was written by Rev. Philip Hughes in answer to a Virginia clergyman of the Church of England; let any unprejudiced person read the pamphlet and he will know what to think of our *pert censor's* pleasantry. During the said commotion a veteran divine of a third society taught his people to *love their neighbors as themselves*; his name is McKennan.

Ministry.

Some of the ministers who labored at Wilmington have been mentioned already, viz.: Rev. Messrs. Hughes, Boggs, and Fleeson: the two last deserve further notice, for they not only preached often to the people, but exerted themselves to collect money towards building their meeting-house, the first stone of which was laid by Mr. Fleeson; he also saved (from the care of his own church) much of his time to serve them between 1785 and 1788, when one of their own members rose up to take the pastoral care of the church, viz.:

Rev. Thomas Ainger.

Somewhat of his history hath occurred already; to which may be added that he was born in Philadelphia May 12, 1755; bred a Presbyterian, and continued in that communion to May 25, 1784, when he was baptized by Rev. P. Hughes. Called to the ministry April 15, 1786. Licensed May 19, 1787. Ordained by Rev. Messrs. Dr. Jones, David Jones, Eliphaz Dazey, Oct. 28, 1788; at which time he took on him the care of the church. His wife is Abigail Scull (widow of William Ferris), but no issue. He received serious impressions (of the religious kind) when young, which wore off; when he advanced to manhood they returned with more vigor and permanency. He followed them to what Presbyterians call *full communion*, but was all the while a stranger to the liberty of the children of God; this liberty he obtained about the beginning of 1780; the means were his reading the eighth chapter of Romans, particularly the first verse, *There is no condemnation to them who are in Christ Jesus*. This he read (as it were) with new eyes, and consequently with new sensations, in so much that fears vanished and confidence took their place. He had frequent doubts relative to the validity of infant baptism while in the Presbyterian communion which he strove to suppress; but being on the banks of Schuylkill (when baptism was celebrated in that river by Rev. P. Hughes) all his doubts vanished: so con-

formable to the gospel history of baptism appeared the whole transaction that he determined to *go and do likewise*.

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Postscript.

In the preface to the second volume I advised the purchasers not to bind their books for a reason there given. I repeat the same advice with regard to this volume ; because three volumes more will complete the history of the Baptists in the Middle States. I also requested that if any error or defect should be discovered in that volume I might be informed of it, for the sake of correcting or supplying the same. No person (except he should try the experiment) can imagine the difficulty, if not impossibility, of correctness and accuracy in such an undertaking as I and others have been engaged in. Truth is the daughter of time. By it have mistakes in all histories been corrected.

